

the anglican digest



MICHAELMAS A.D. 1984

FRONT COVER: "There was a war in heaven: Michael and his angels fought against the dragon . . ." begins the Epistle (Revelation 12:7) for St Michael and All Angels Day, sometimes called Michaelmas, on September 29th. TAD's artist has represented the Archangel with sword-spear victorious over the dragon.

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THE ANGLICAN DIGEST

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The Rt Rev Michael Marshall
Honorary Assistant Bishop of London
Episcopal Director

Gene C. Pruett, Editor

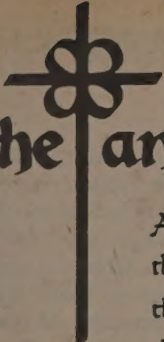
The Rev'd H.L. Foland, Founder

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the anglican digest

A miscellany reflecting
the words and work of
the faithful throughout the
Anglican Communion.



ANGELIC AID

MICHAELMAS may be traditionally associated with geese as well as rent and daisies. But it is not the part of a mere silly goose, for all that, to observe with loyal piety this autumnal feast in the calendar of the Catholic Church. For Michaelmas to be honored only in the breach and not the observance is a great pity when it is designed to speak to the Christian heart and mind of two closely connected truths much neglected by the intellectual fashion of present times.

ONE is the fact that human beings are involved, whether they like it or not, in a perpetual spiritual warfare of good against evil, right against wrong, light against darkness. They may choose to try to ignore that fact. But ignoring it does not make it go away. In that perpetual warfare they need, if they are to be victorious, a succor and defense beyond their own unaided resources. And the second truth of today's occasion in the calendar is simply the fact, equally basic to the Catholic faith, that such supernatural aid is not a figment of childish imagination but a glorious proven part of the experience of countless humble Christian men and women through all the ages.—An editorial in *The Church Times*, London

ST MICHAEL



EPISCOPAL CHURCHES often bear the name of a single saint, such as St. Matthew or St John.

On occasion a parish will have two saints' names, as SS Luke and Paul, the Cathedral Church in Charleston, Diocese of South Carolina.

There is a flourishing parish in Clayton, a St Louis, Missouri suburb that has the dual-saint name of St Michael and St George: an Archangel and a Roman soldier-knight. This article is a much-too-brief history of this parish that proudly carries the names of both famed dragon-slayers.

St Michael is moderately known. St George is perhaps less familiar to churchmen. Many may not be aware the shield of the Episcopal Church contains St George's cross of red, denoting our English heritage. St George became England's patron saint in 1350. He was a soldier of high rank at the time of the Roman Emperor, Diocletian. His effective Christian witness prompted martyrdom about AD 303. The dragon-slaying tradition may have developed from the story of Perseus in Greek mythology. In any event, Crusaders admired his strength of character. This likely influenced his becoming England's saint-protector. Let's turn to the parish bearing these illustrious names:

AN HISTORICAL PERSPECTIVE

During the decade of the 1840's St Louis population grew from 16,460 to 77,860. The city was becoming *The Gateway to the West*. The Diocese of Missouri was organized in 1841. That same prosperous decade saw several new parishes organized within St Louis. St George's Church, established in 1845, was among them.

Its 83-year history, prior to its merger with the Church of St

AND ST GEORGE

Michael in 1928, is fascinating. The parish experienced the vicissitudes of a cholera epidemic in 1849, a steamboat explosion which killed the second rector, being rescued by determined parishoners from a sheriff's sale in 1879, a ruinous fire in 1891 and the financial panic of 1893.

Before the merger, St George's moved three times accommodating the city's westward expansion. In each location, its buildings were beautiful, sometimes imposing. Its rectors were often distinguished for scholarship and oratory. Strange by

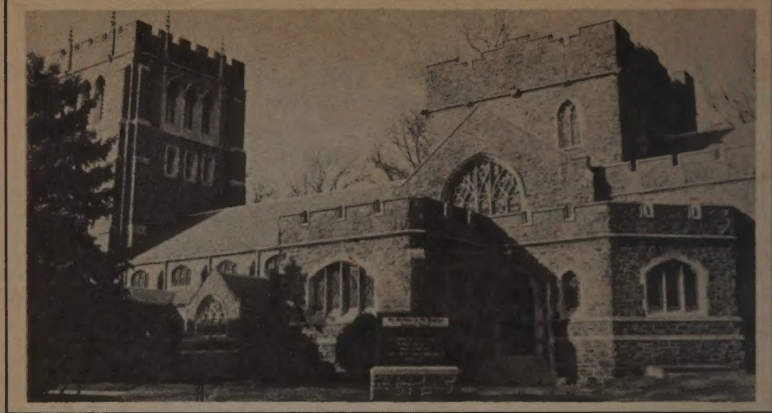
today's customs, the archaic practice of pew sales and rentals was employed as a revenue source throughout its entire history, with pew values from \$100 to \$300 in the earliest days.

ST MICHAEL AND ALL ANGELS

Several miles farther west, near Washington University, the Church of St Michael and All Angels was growing and thriving. Organized in 1912, it was the vision of Bishop Daniel S. Tuttle, 3rd Bishop of Missouri and Presiding Bishop from 1904 to 1923. His dream became reality

The Church of St Michael and St George, Circa 1930.





The Memorial Tower and church buildings as they are today.

when an anonymous donor, later discovered to be Miss Susan Mount, member of New York City's Trinity Church, gave \$50,000 for initial funding.

The distinguished Parkview Committee, named by the bishop, selected the new parish's site. Still located at Wydown and Ellenwood; at one time the property had been part of the Louisiana Purchase Exposition. On Christmas Day, 1913, services were held in their new Gothic building.

The parish grew rapidly. One-hundred children were enrolled in Sunday School by 1914, with a growing need for a parish home. Following World War I's interruption, the Susan Mount Memorial Parish building was completed in 1920. The church, rectory and

parish house were soundly constructed of Missouri red granite and Indiana limestone.

By 1927, Sunday attendance was consistently over 300, larger than the seating capacity. Many former St George's parishioners had moved and were now members of the suburban St Michael's. Again St George's experienced financial problems. A merger seemed the obvious choice for stability and expansion of the area Church. In 1928 an invitation was extended by St Michael's and accepted by St George's.

THE MERGED PARISH

Work was begun to expand the church and parish house. The church was enlarged to its present 660 seating capacity. A new wing, auditorium, classrooms and gym-



The Chancel, Choir and Sanctuary, viewed from the Nave.

nasium were added to the relocated parish house. A new three-story tower connected the church with parish house; but, details of growth in the ensuing years require more than this modest space.

St Michael School was founded in 1969. Despite a neighborhood decline in the late 60's, the parish elected to remain steadfast in its present location. The far-sighted vestry approved funds to renovate and expand parish facilities. A Great Hall was created from the remodeled auditorium. A 12-rank antiphonal organ was dedicated on St Michael's Day in 1974. Other improvements in the school and parish were made during this same period.

In 1978 the parish celebrated its 50th anniversary of merging. St

Michael's Day that year honored former clergy at Homecoming. The roster of rectors, assistants and associates makes a most distinguished list. The current rector, its fourth in 56 years of merged history, is the Rev'd Edward L. Salmon, who became rector in 1978.

The parish now has a harmonious complement of four full-time clergy, a broad program of Christian Education, an enthusiastic lay ministry, a daily schedule of worship services and now provides the initial base for the newly-created Anglican Institute. The Church of St Michael and St George continues in her second half-century to preach the word of God, serving the community—and the Anglican Communion—well. ☦

THE ARCHANGEL MICHAEL

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."



Michael, whose name means *who is as or like God*, is termed "one of chief princes" and "the great captain" who is "set over the best of mankind." In apocryphal literature he is described as merciful and as "the great angel

Michael always interceding for the human race." He is also shown with other great archangels, Gabriel, Raphael and Phanuel, in binding the wicked potentates of earth and casting them into a furnace of fire. This seems to correlate with Daniel 2:44 describing the physical establishment of God's Kingdom and the breaking in pieces of earthly kingdoms.

THIS VERSE, Daniel 12:1, is one of only four in scripture which mentions Michael by name. The other three passages are: Daniel 10:13, where he is also shown to be the helper of God's people; Jude 9, where he is called an archangel and shown to be disputing with the devil over the body of Moses; and once again in Revelation 12:7 where he victoriously fights the dragon. This latter verse is contained in the Epistle for St Michael and All Angels Day, September 29th.

In the early Church, Michael was venerated as a healer. Many hot springs were dedicated to him both in Greece and Asia as at Kairotopa, Colossae and Sosthenion. He was also regarded as the helper of Christian armies against the


heathen and as a protector of individual Christians against the devil, especially at the hour of death, when he conducts souls to God. In the Offertory of the Roman *Mass For the Dead*, it says, "May the standard-bearer Michael conduct them into the Holy Light."

In the Old Testament he guarded the Nation Israel in their antagonism to godless power and heathenism. In the New Testament Michael fights against the dragon "that old serpent called the devil and satan which deceiveth the whole world," and so takes part in that struggle which is the work of the Church on earth. As special guardian of God's people, Michael will defend them in their time of trouble (see Jeremiah 30) during the Great Tribulation when the remnant will be delivered and established in the Millennial Kingdom. (Again, see Daniel 12:1 and 2:44.)

The interesting passage in Jude, when Michael is shown to contend with the devil and dispute about the body of Moses, says, "durst not bring against him a railing accusation, but said, The Lord rebuke thee." This reference *could* be to

Moses' appearance in glorified form on the Mount of Transfiguration (St Matthew 17:1-8) as representative of the redeemed who have passed through death to the kingdom. St Matthew 13:43 and St Luke 9:30, 31 bear on this.

Throughout the Middle Ages St Michael enjoyed a general veneration. His feast, "Michaelmas Day," is connected with many popular usages and numerous churches throughout the world are dedicated to him.

This festival day has been kept with great solemnity since the sixth century at least. Though only St Michael is mentioned by name in its title, all good angels are its object, together with this glorious tutelary angel of the Church. On this day we are called to give thanks to God for the glory which the angels enjoy and to rejoice in their happiness; to thank Him for His mercy in constituting such beings to minister to us and aid us; to join them in worshipping and praising God, praying that we may do His will as it is done by these creatures in heaven. Last we are invited to honor them and implore their succor.— Adapted for TAD from various sources.

WHO'S IN CHARGE?

For he shall give his angels charge over thee, to keep thee in all thy ways.

—Psalm 91:11



MICHAEL MARSHALL, at 39, was the youngest bishop in the Church of England since the Reformation. Bishop of Woolwich (London), England, for the last nine years, he has now accepted the post of Episcopal Director of the newly-created Anglican Institute, based in St Louis, Missouri. In addition, Bishop Marshall will assume episcopal direction of the ministry of SPEAK: the Episcopal Book Club and *The Anglican Digest*.

By Church standards, his career has been astronomical. Born in Lincoln, England, educated at Lincoln School, he later became a Tancred Scholar at Cambridge. His theological training was at Cuddesdon. After studies at both Oxford and Cambridge, he worked at Spring Hill, Birmingham, as a young curate; was then on the staff at Ely Theological College and Canon of Ely Cathedral while still

MICHAEL E. MARSHALL

in his early twenties. For five years he was Chaplain to England's largest university, London, before becoming Vicar of the "Cathedral of the West End," famous All Saints, Margaret Street, with its high tradition of preaching and teaching.

IN 1975, he was consecrated Bishop in Westminster Abbey by the Archbishop of Canterbury and 34 other bishops. Author of five books, he has served on numerous liturgical and ecumenical commissions. He has been Member of the Governing Body of both the SPCK and USPG, Examining Chaplain to the Bishop of London and Founder-Director of The Institute for Christian Studies.

Well-known in the U.S. as a speaker, he has traveled to 36 states. The Very Rev. Donald McPhail, Dean of St John's Cathedral, Denver, writes that Marshall is quite possibly the most articulate young voice on the Episcopal bench of the Church of England. Unequivocal in stating what he perceives, he is an outstanding preacher and teacher who finds the presence of God very real and vivid.

—*From Various Sources.*

A MARSHALL SAMPLER

✠ —Can a Church be *Catholic, Liberal* and *Evangelical*? It must be, if it is to be a "Gospel Church," one that says what is true in this Neo-pagan age.

✠ —Anglicanism has strengths which need to be rediscovered. Its tripartite mandate—a Church of the Reformation and the Renaissance, but also a Church of the Catholic order—should give to Anglicanism precisely that ability for response rather than reaction, which is so sorely needed at moments of change like our own.

✠ —I yearn that those who preach the Gospel should bear it around in their own experience—and *know* what it is like to be rich in poverty, to have had a moral catastrophe that has at last released God into their own hearts.

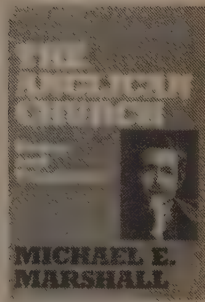
✠ —We were not made to be free. We were made to be possessed.

✠ —If you truly are witnesses to the fuller life, which doesn't fit into the world, you will be persecuted.

✠ —I believe that in our civilization, by the end of the century, to be a Christian probably will cost you your job and maybe even your life.

✠ —Churchgoing is going and it's almost gone, thank God! Let it go. I don't want Churchgoers, I want men and women who from Monday through Saturday are on fire with the power of the risen Christ and working it out in prayer, sacrament and service. And on Sunday they come together to renew the power and fire.

✠ —The renewal of the Churches must be on all fronts: holiness, catholicity, apostolicity, and unity. Our vision of the Church and what it can mean and be will expand if we pursue this route until it encompasses a richness of freedom and diversity which will be beyond our wildest imaginings.



MICHAEL E. MARSHALL
Bishop Marshall's fifth and newest book, published this past spring in the U.S. by Morehouse-Barlow.



THE URGENT NEED for a strong resurgence of the Christian Faith, as received by the Anglican Communion, is widely recognized at the present time. The obligation to tell *and re-tell* the Gospel story, to understand the unique and lasting revelation of Jesus as Christ, to rekindle the fire of faith and to re-awaken an appreciation of the riches of the Anglican tradition of worship—these are the charges given to the new Anglican Institute based at St Louis, Missouri, with outreach to parishes and dioceses of the Episcopal Church in the United States of America, as well as throughout the worldwide Anglican Communion.

The primary thrust of the Institute will be to foster the teaching of the Gospel of Jesus Christ in an Anglican context and to bring to others a faith firmly founded on the eternal message of Christ in the tried and tested traditions of His Church.

The Institute will strive to recall to a living faith an inspired and effective clergy and a well-informed and articulate laity, as well as to provide an appropriate and wholesome model of Church life.

To accomplish this mission, the Institute will seek to strengthen an understanding of and commitment to the fundamentals of Anglican teaching in its three-fold witness:

THE WITNESS OF THE SCRIPTURES
THE WITNESS OF THE TRADITIONS AND
TEACHINGS OF THE CHURCH
THE WITNESS OF REASON AND HUMAN EXPERIENCE

Preaching, teaching, Church music, the liturgy, spiritual growth and assessment — all these will form part of the continuing program of the Institute in its commitment to serving and renewing the wider life of the Church at a parish and diocesan level.

Like the Oxford Movement of the past century and earlier movements of renewal, The Anglican Institute seeks to fan into life a fire of revival that should issue forth in new conviction and confidence, and a re-assessment of priorities and practices within the Anglican Faith.

In its turn, this will equip the Anglican Church to take a healthy and responsible place in the wider life of other Churches throughout the world that enjoy with us a common heritage.

— *A publication of*
The Anglican Institute,
6330 Ellenwood Avenue, St Louis, Missouri 63105



THE ANGLICAN COMMUNION

The Episcopal Church in the United States is one of more than 30 national Churches of the Anglican Communion which is a world-wide fellowship within the One Holy Catholic and Apostolic Church in communion with each other *and* the See of Canterbury. Of the 64 million Anglicans in the world, over 3 million are members of the American Church.



The Crew (L to R): Pruet, Salmon, Marshall, Swindells in the Hillspeak library at their first planning conference.

HILLSPEAK — AND VALLEY JUNCTION

WHEN I WAS SMALL, Valley Junction was heaven to me. For those who may not know, Valley Junction lies just west of Little Brazos river, a few miles from Hearne—in Texas!

In the far-off Great Depression days, it was an active railroad junction; and, as the name implies, in a river valley. My God-like Granddaddy was the railroad section foreman. I well remember.

Our house was only a few yards from shining tracks that ran from Ft Worth to Houston. They met at a nearby junction with tracks from other magic places: San Antonio

and St Louis. Day and night, those glorious steam-driven behemoths rumbled their way through Valley Junction. Most often, they stopped to change crews. I remember.

To me the trains were giants: powerful and fascinating. The crews? Well, the crews seemed so tiny compared to those gigantic machines. But we knew the crews were part of the whole and seemed to give it life. Friendly to us kids, the brave crews drove those huge creatures to destinations *w - a - y* beyond the horizon.

In wonder we watched the crews

change: one crew dusty and tired; the new crew, fresh and vigorous. Smiling, they sounded those ear-piercing steam whistles. Trains came alive and surged forward.

Like the trains from my boyhood, Hillspeak is at Valley Junction. Strong and stately, she's had a long journey through colorful landscapes. Always carrying herself with dignity and taste, she's served passengers well. The crew is good - - - *the crew is changing.*

Eagerly climbing aboard, the new crew has desire and commitment to guide Hillspeak forward to her destination. Here's the new crew: first, the Rt Rev Michael E. Marshall about whom you'll read elsewhere in this TAD. He becomes Episcopal Director with editorial policy responsibility. Next is the Rev'd Edward L. Salmon, Rector of St Michael and St George in St Louis. Board Chairman of SPEAK's Trustees, he was born in Natchez, Mississippi, educated at Sewanee and Virginia Seminary, and served parishes in Northwest Arkansas before accepting his current post in 1978.

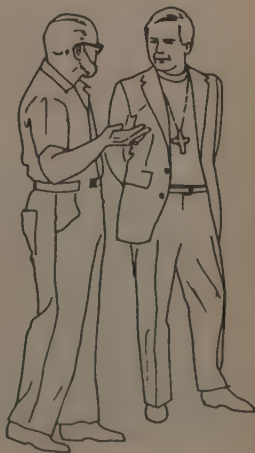
W.R. Swindells, the third member, is a 20-year + Marine Corps veteran. Retired Captain, and Hillspeak's Administrator, he was born in Washington, D.C. and raised in Florida. Among a number of honors and offices, Walt is secretary-treasurer of the Fellowship of Concerned Churchmen



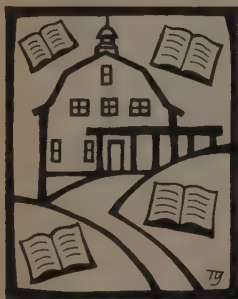
and board member of the Foundation of Christian Theology.

As newly-elected Editor of TAD-EBC, I'm the fourth member. A native Texan, I've held numerous lay offices in the Church. My 35-year career has involved executive management in engineering services, insurance and publishing with experience in writing, editing, advertising and marketing.

The two clergymen and two laymen are now on board. The train is moving. Hear the whistle blowing? Hillspeak needs your prayers to fuel its forward motion.



AN EARLY CHRISTMAS




EACH FALL becomes a favorite time of the year for Hillspeak folk. Leaves turn gold and yellow, orange and crimson. Ozark hills come warmly alive with some of earth's most brilliant colors. How we wish we could invite each TAD reader to come share this splendid and colorful season with us here at the big, red barn on Grindstone Mountain. We can't do that, but we *can* invite you to share something equally as splendid; and that is our enthusiasm for The Episcopal Book Club and its seasonal selections.

Those who joined last fall would have received this past year four *positively sound* and *entirely interesting* books, as EBC is wont to say, such as Runcie's SEASONS OF THE SPIRIT and Brand's IN HIS IMAGE. Both are popular with thousands of EBC members.

HOW ABOUT YOU? Would you like to give yourself—or perhaps some friend—an *early* Christmas Gift Membership? It would be a *continuing* gift that reflects taste and caring. This issue of TAD contains a mailing envelope for your convenience. Why not use it today and do your important Christmas shopping early—and lovingly!

A PRAYER FOR HILLSPEAK

ALMIGHTY God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth; Guide and direct thy servants at Hillspeak, that they may do the work which thou givest them to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of thy holy Church for the sake of him who came among us as one who serveth, thy Son Jesus Christ our Lord. Amen.



A PILGRIM GOES HOME

It was with a sense of awe and pride that I stood in the vaulted nave of Christ Church, Canterbury, looking upward at the massive pulpit, then forward to the High Altar adorned in manly simplicity and elegance. Both have been served over the centuries by the cream of Anglican spirituality and scholarship.

I felt neither alone nor out of place. I recognized with an almost tactile immediacy the "cloud of witnesses" which bore me up on that occasion. I was held present to the unbroken succession of believers from whose circle the English version of the Gospel slowly and steadily advanced to the corners of the earth. Likewise YOU, my parish, I bore with me to the cradle and shrine of our Anglican faith. On your behalf, as your pastor, I went consciously to introduce you to that sacred company—making an authentic "visitation" to our spiritual home. For the first time in my life, I was standing in Canterbury Cathedral.

It was with you in mind that I was proud to answer the question of a visitor, who asked in innocent curiosity, "What is your religious persuasion?" "Episcopalian," I said, "from Dallas, Texas, in the U.S.A." "Which is your home church?" he asked further.

My reply was, "This is it."

—The Rev'd James P. Blackburn, *St George's, Diocese of Dallas.*

HUMILITY

HUMILITY is the most misunderstood of all virtues. So often we think a person is being humble when they tell you how bad they are or how lacking in talent they are. It can be misrepresented as a kind of groveling. "I'm no good." "I can't do this—or that." "I'm not worthy." Just agree with that person and see what happens. Many times this kind of humility is nothing more than pride in sheep's clothing. All of us from time to time fall into a trap of false humility.

Real humility is true self-acceptance. I accept myself for what I am. I strive to see and admit my shortcomings. What is very important in this virtue is that we don't beat ourselves over the head because of our faults. You see, there is no fault—no sin so gross—that I should be surprised if I fall into it. I am selfish and self-centered and only by the grace of God do I get out of it. When we get into a lot of morbid, negative, oppressive thinking we are into *self* and we cannot be of service to God or others. As I see my faults all I need to do is to admit them, ask God's forgiveness, *accept* His forgiveness and ask Him for some corrective measures.

Too often we spin our wheels when we see faults or character defects. We say: "I have to work on my lying." "I have to work on my procrastination (that's a fancy word for sloth)." If we attempt to work on it we are setting up ourselves for failure. Ask God to change you. God is the only one who can effect a supernatural change and overcome your selfishness. *That* takes supernatural power. Be humble—accept your faults. Ask God to remove them. Act as if He has. You won't be perfect, but the degree to which you are willing to have God remove them—and the degree to which you accept your powerlessness and ask God to do it—to that degree, God will change you. Then you must act as if (He has).—The Rev B.T. Flynn, St Columba's, Diocese of San Joaquin.

COMMITMENT

The New Hampshire Churchman reports a Mrs B. Stebbins has a 4-mile drive from home to church in Woodsville, NH. Last winter, with the temperature at 30° below zero, her diesel car would go only in reverse. So, she and her passenger backed all the way to church.—*Taddled from* Trinity, Pine Bluff, *Diocese of Arkansas*

HERE SLEEPS CHIONE

TO those who know a little of Christian history probably the most moving of all the reflections it brings is *not* the thought of the great events and the well-remembered saints, but of those innumerable millions of obscure men and women, every one with their own individual hopes and fears and joys and sorrows and loves—and sins, temptations and prayers—once every whit as vivid and alive as mine are now. They have left no slightest trace in this world, not even a name, but have passed to God utterly forgotten by men. Yet each of them once believed and prayed as I believe and pray, and found it hard and grew slack and repented and fell again. Each of them worshipped at the Eucharist, and found their thoughts wandering and tried again, and felt heavy and unresponsive and yet knew—just as really and pathetically as I do—these things.

There is an ill-spelled and ill-carved epitaph of the fourth century in Asia Minor: *Here sleeps the blessed Chione, who has found Jerusalem for she prayed much.* Not another word is known of Chione, some peasant woman who lived in that vanished world of Christian Anatolia. But how lovely if all that should survive after sixteen centuries were that one had prayed much, so that the neighbors who saw all one's life were sure one must have found Jerusalem.

What did the Sunday Eucharist in her village church for a lifetime mean to blessed Chione—and to the millions like her then, and every year since? The sheer stupendous *quantity* of her love of God which this ever-repeated action has drawn from the obscure Christian multitudes through the centuries is in itself an overwhelming thought.—Dom Gregory Dix, *THE SHAPE OF THE LITURGY*, in *St. Mary's Bulletin*, Franklin, Diocese of Louisiana.





THE BOOK OF COMMON PRAYER AND PASTORAL MINISTRY

PART II in a serialization of a paper written by the late Roger Lloyd (1901-1966), Residentiary Canon of Winchester (1937-1966), and published by The Society for Promoting Christian Knowledge in 1949. The essay speaks as clearly to the issue today as it did thirty-five years ago. Used by the kind permission of SPCK.

PART II

WHAT THEN are the principles drawn from the Book of Common Prayer which govern the

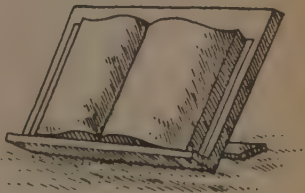
whole range of an Anglican ministry and give to it its particular color among the several ministries of the Church Universal? They are five:

1. The refusal to accept any barrier between what is done in church and the life lived outside it in the home, the workshop, the parish, and the world is an absolute and unvarying Prayer Book principle, written into its services and rubrics at every point. The concern for worship is automatically a like concern for social and personal life. When, in the Communa-

tion, we make a solemn reckoning with our sins, eight out of the ten sins listed for condemnation are social. In the Eucharist we recite the Commandments almost at the beginning, as though to say that beautiful feelings in church are of singularly little use if the life we live outside church derides them. An almost brutal and truculent instance of this is the choice of the Epistle for Easter Day. It is, moreover, those who intend to lead a new life and are in love and charity with their neighbors who are made free of the sacrament: those who are not to be refused. There is no need to multiply instances of this concern that worship and life should be parts of a single whole, for the Prayer Book abounds in them. To be loyal to the Prayer Book is automatically to be in revolt against the modern departmentalizing of life, and to assert that what we do as worshippers governs what we are as fathers, foremen, research chemists, stock-brokers, or artists. It asserts, too, that an Anglican ministry is concerned with all these fields of expression; and it draws its rights or title-deeds of this universality of concern from the Prayer Book.

2. As its very title, the *Book of Common Prayer*, suggests, it is strongly and radically communal. Its services and rubrics throughout are framed to lead to a single goal, the making of individual people

into a congregation and the congregation into a community. The sort of worship which best succeeds in achieving this purpose is, in the judgment of the Prayer Book, the worship which best pleases the God to whom it is offered. Thus, the whole of the worship must be performed in the vernacular tongue and be led with "a loud voice" that all may join and understand. Over and over again words are doubled—erred and strayed, pardoneth and absolveth—so that any who fail to understand one word may fall back on the other. Baptism is to be done when the most people are present, and for the Eucharist a congregation of at least three is required. All priests are required to recite Matins and Evensong every day and the people to join with them when they can; and this is not primarily for the good that each may get out of it, important though this is, but so that the daily offering of these services may be corporate and Church-wide, and that our recitation of them may assert to ourselves membership of a far wider community than



we can ever see with our eyes. The Prayer Book's instinct for seemliness and restraint in worship, and its positive genius for stately and appropriate language, respect and guard the layman's capacity for understanding, and provide the conditions in which alone public worship can be authentically communal, offered by high and low, rich and poor, one with another. Prayer Book worship moves at the pace of the slowest at the risk of courting the impatience of the quick and ardent because, until the slowest can offer it in heart and mind, the congregation cannot be genuinely a community of Christ.

3. Concomitantly, because the Prayer Book is always suggesting that the purpose of its worship is to take individuals and to turn them into communities, it envisages the whole congregation as the unit of the pastoral and evangelistic work of the parish. This principle leads into another hardly less important than itself, and this is the expectation of the Prayer Book that the Kingdom of God owes more to the slow and steady pressure upon society of the anonymous and average mass of worshippers than to the specially heroic labors of giants and heroes. Correspondingly it holds that the steady and cumulative pressure of frequent acts of undramatic worship and devotion, as performed within the worshipping community, is in the end a

more potent spiritual force than the very occasional moments of high drama and intense "feeling" in worship. That is why Prayer Book worship is nearly always rather impersonal in tone: if it were intensely personal it could not be also corporate.

4. At the same time the Prayer Book is very personal in the sense that it rates the responsibility of the individual worshipper very high. It treats him always as an adult person, and it guards his spiritual freedom at a dozen points. The Christian belief in the unique preciousness of every individual soul, and the Christian demand that the treatment accorded to every separate person must assert this precious uniqueness, are certainly part and parcel of the Prayer Book vision of life in the worshipping community. The worshipper, for instance, may not be ordered to make his confession to a priest, nor may his admittance to the Sacrament of Confirmation be made conditional upon his use of the Sacrament of Penance. But if he does use the latter Sacrament, although he confesses himself to the Church through the priest, the words of absolution are personal: "*I absolve thee.*" In just the same way there never was a rite more profoundly communal than the Liturgy of the Blessed Sacrament in the Anglican Prayer Book; but a service which has been communal-

ly phrased all the way through suddenly becomes personal and individual as one arrives at its very heart: "The Body of our Lord Jesus Christ which was given for *thee* preserve *thy* body and soul." It is this concern with individual personality, as free and worthy of respect in all relationships, which makes the Prayer Book the Anglican pastor's charter. Precisely because it is both communal and personal it is pastoral and evangelistic; or rather it refuses either separation or distinction between the arts of the pastor and the evangelist.

5. The Anglican worship which charts for us our individual, social and communal ministry beds the exercise of all three firmly in a foundation of the pastoral instinct; and just because there are the five chief notes of the Prayer Book, it is able to claim that the pastoral responsibility of priest and people is unlimited. They have a charge before God for every soul in the parish, not merely for those who worship in the parish church. Moreover, the charge is as corporate as it is individual in that our mission is to the instruments and organs of the common life hardly

less than to the individuals who make that life. The fact that the Church of England, alone among Anglican churches, is established, does not create this universality of responsibility: it merely underlines what has always been claimed by the Prayer Book. The existence of the State Prayers and the wording of the Prayer for the Church Militant attest it. The unique comprehensiveness of the Litany and the prayer for "All Sorts and Conditions of Men" claim it. The references in the Preface of 1662 to the "negroes in our plantations," and in the Preface of 1928 to the new world which is "ours to seek to make it a better world," agree in underlining it. The Anglican Book of Common Prayer is emphatically no parochial document, and there never was a service book which offered a wider vision of what parochial life really is.

(To be continued)

The next installment of this series in *The Anglican Digest* will begin with the Prayer Book as guide to the worshipping, priestly and prophetic ministries in the Anglican Church.

CHRISTIAN TOLERANCE

There is something of a power wish in all of us. When Christian tolerance seems difficult to achieve maybe we all ought to look and see how far in our secret soul we desire to dominate.

—Coley Parish, West Yorkshire, England





SELF-LOVE

UNFORTUNATELY, when we don't love ourselves, we behave in a way that makes it harder to love ourselves. We cover our insecurity by broadcasting our success, criticising whoever isn't present, renting a dark corner for our shyness, becoming overextended and unable to say "no," criticizing ourselves to get sympathy, taking no risks that might fail, and agreeing with those who like the weather and those who don't. It's a vicious circle in which we become less lovable the less we love ourselves.

Lack of self-love is the root of all sin. I get proud and stand on my soapbox when I am frowning at myself inside. When I am angry at myself, I jump down another's throat. Lust attacks when I need intimacy to assure myself I am lovable. Sloth anchors me when I feel I have little to give. The graph of when I loved myself most and least in my life matches the graph of when I sinned most and least. When I most need to experience God's acceptance, I feel He is most distant because of my sin.

— *Healing Life's Hurts*, Dennis & Matthew Linn, Paulist Press

HOLY LIVING

THE LIFE of a parish church is, thank God, centered about an altar and a Holy Person, never about some human personality. The duty and joyous privilege of offering the Holy Eucharist must be understood by every member of the parish family. The importance of the prayer-life must be grasped and translated into daily practice by every man, woman, boy and girl. The giving of time, skills and treasure must be understood as a daily gift to God. Simply, the doing of our Christian duty is the best possible way to assure that faithful devotion and leadership which is basic to the Church's healthy life. —St Michael and All Angels, Diocese of Dallas.

PRECEDING PAGES: An interior view of St Michael and All Angels Church, Dallas, looking toward the altar and reredos. (Photograph courtesy: The Rev'd Robert E. Ratele, rector)



HEARTBEAT



"I took a deep breath and listened to the old brag of my heart. I am, I am, I am." —*Sylvia Plath* (1932-1963). *American poet who died a suicide at the age of 31.*

Ah, but "I am" has no meaning to me;
I cannot claim
for myself an existence apart from Him
Who created me.
I AM is He, not me, and even the beat of
my heart
depends on Him.
O heart, do not brag "I am." ~
Boasting will not keep your beat alive
nor set the pace of your beating.
Say rather of the God who made you,
"HE IS." Say,
"Because of Him I sojourn here
and, if He wills, I may for a little
while, and then
be with Him forever because HE IS
and my being is in Him."
O my heart, say only that.

—Allyene Palmer
*St Luke's Episcopal Church
Bath, Diocese of Ohio*



KIRKIN' OF THE TARTANS



THIS MORNING we will salute our brothers and sisters of Scottish descent with the ceremony of the Kirkin' of the Tartans. Members of the St Andrew's Society will bring their family tartans to the Cathedral Altar (as bagpipes play) and offer them with this prayer:

On behalf of all Scots away from Scotland, we present these tartans before Almighty God and ask his blessings on these his servants.

The congregation then will stand and sing (again, as the bagpipes play) the first stanza of "Amazing Grace."

We have been celebrating the Kirkin' of the Tartans at the Cathedral since April 21, 1974. After ten years it has become a Cathedral tradition. We always celebrate the Kirkin' on the Sunday after Easter. Yet how many of us know why we—a Cathedral church in the Anglican tradition—celebrate an occasion dedicated to Scotland, a country whose predominant religion is Presbyterianism?

The answer lies in the early history of the Episcopal Church in this country. After the American Revolution the Church of England, in what had been the American colonies, became a church without a country. Most of its most prominent members, being proud of their British heritage, had remained loyal to the Crown during the Revolution; yet after the smoke of battle had cleared away and the colonies had declared their independence from the Crown, this view became untenable.

It became obvious that Anglicans in the former colonies would need to form their own church, and several colonies held meetings of their own Anglican clergy to discuss how best to accomplish this. In Connecticut ten priests met and agreed that one of their number, Dr Samuel Seabury, should be sent to England to seek consecration as a bishop for the new American church.

Dr Seabury, who had sided with the British during the Revolution (even serving as a chaplain in the British Army), agreed to accept this responsibility, and set sail for London. When he arrived he learned that

London's Bishop Louth had announced publicly that he would refuse to participate in the consecration as bishop of any priest from the "rebellious" colonies. Other leaders of the British church were more sympathetic to Dr Seabury's cause, but were prevented from consecrating him by a clause in the Constitution of the Church of England requiring all bishops to swear allegiance to the Crown. As a representative of the newly independent American colonies, Dr Seabury was unable to comply with this requirement, and matters reached a stalemate.

After waiting for a year in England, Dr Seabury traveled to Scotland, a predominantly Presbyterian country with two branches of what they called the Episcopal Church (neither of which recognized the other). One group, known as "non-jurors", made up primarily of those who had been loyal to the Stuart family during the early years of the 18th century, was concentrated in the northern Highlands of Scotland, and it was there that Samuel Seabury finally was consecrated as a bishop in the Anglican tradition. The three bishops who ordained him to the episcopacy, thus helping establish the American Episcopal Church, were Robert Kilgour, Arthur Petrie and John Skinner. The ceremony took place almost 200 years ago on November 14, 1784, in Bishop Skinner's private chapel.

Seabury returned to America, and in 1785 delegates from seven states met for the first time to attempt to set up a national church structure. They envisioned a national organization in which the states would be component units (each state a sovereign authority), with church government concentrated in the hands of the priests and laity. (This represented the first time in approximately 1,500 years that the laity had been given such authority!) Bishop Seabury urged them to include the bishops as part of the governing structure, and thus the foundations were laid for our present system of church government, which involves all three orders: bishops, priests and laypeople.

William White and Samuel Pro-



voost were consecrated as bishops in 1787, giving the new nation three bishops, the minimum number required for the consecration of more bishops. The new church then began work on a new Book of Common Prayer to replace the British book (which included prayers for the king and several other items which colonists rejected), and the first American Prayer Book was approved in 1789 at the Philadelphia Convention. Much of the material in this Prayer Book is taken from the Scottish Prayer Book, especially in the service of Holy Communion (Eucharist). Dr Massey Shepherd has written that the new book's "most significant change from the English Book was the adoption of the Consecration Prayer of the Scottish Communion service, through the efforts of Bishop Seabury; and thus there was united in the liturgy of the American Church the two streams of Anglican tradition, the English and the Scottish, in a way parallel and comparable to the fusion of these two streams in its episcopal succession."

Thus we American Episcopalians are greatly indebted to Scotland for two reasons: Scotland gave us our first bishop, and she gave us part of our first Prayer Book. So we welcome our Scottish brothers and sisters among us today, and we thank them again (200 years later) for helping make our Church possible.—*The Cathedral Times*, Cathedral of St Philip, Diocese of Atlanta.

HE CAN AFFORD THE BEST

The old peasant had just lost his wife. He called on the priest and said, "My Francoise is dead. I want to bury her with prayers and music."

"My poor man," replied the curate, "I'm afraid you'll have to pay in advance. A first-class funeral costs more than you can afford; a second-class one costs only fifty francs."

"That's still too much. I haven't any money."

"Borrow from your relatives."

"I have only one sister, and she turned out bad . . ."

"I suppose she went to the city, that den of iniquity?"

"No, she entered a convent."

"Oh, my friend, you musn't blaspheme! Your sister is now the bride of the Lord."

"She is? . . . That's fine. Then give my Francoise a first-class funeral."

"And who will pay me?"

"You can arrange that with my brother-in-law."

—*St Andrews, Livonia, Michigan*

ANGLICANISM

THERE are moments when I pause to think about that creature known as "Anglicanism." I find it of interest that a great many people continue to come into the Anglican Church, some from other traditions and some from no traditions at all, yet all find a spiritual home in our midst. We have never been very good at either proselytizing others or "going after" them. I don't know whether this is good or bad, but it is one of our characteristics.



I ask myself what is there in Anglicanism that is attractive to me? I know that I am attracted by the worship of this Church, with its balance of word and sacrament. To be able to share in the Eucharist week by week, whether in a new or Prayer Book form, has always attracted me because it speaks so deeply to the needs of my life, as I think it does for others.

The second attraction for me is the Anglican treatment of scripture. We take the Bible very seriously. In fact, if you look at the Prayer Book, two-thirds of it is

scripture. However, we have never been a tradition which worshipped "the Book," nor have we allowed ourselves simply to be literalists who leave our minds outside the door when we read the Bible. Anglicanism in its long history has produced some of the best scholars in Christian studies; and these resources of study and knowledge have been very significant in the life of the whole Church. The balanced emphasis on preaching and reading of scripture has given us roots and the ability to grow as Christians.

Again, I am an Anglican, I suppose, partly because this tradition gives me freedom to use my mind. I like this freedom to question, to listen and to wonder, with no one compelling me to accept a set answer to every subject. But, with all that freedom, the Anglican tradition constantly keeps before me the guidelines of the creeds. They are landmarks of Anglican tradition. For me the balance of faith, reason and Christian tradition provides the right mosaic, where I can be at home and serve God.—The Most Rev Lewis Samuel Garnsworthy, *Archbishop of Toronto*, writing in *The Anglican, Canada*.

PREPARE YOUNG TO LIVE

A UNIVERSITY CHAPLAIN is in the unique and privileged position of observing thousands of students move into the university town each year, bringing a collective education of 12 to 14 years' experience in elementary and secondary schools, *and* in the Church schools.

A chaplain is particularly interested in the Christian Education of young people. As a card-carrying Episcopalian, I am especially concerned with the quality of Christian Education which our own churches offer to young minds, hearts and souls.

The Episcopal Church has not prepared the majority of its youngsters to think theologically, nor to cope with the enormous demands of intellectual, emotional and spiritual challenges which the world and the university pose.

CHALLENGES

Pressures are intensified in the university, including philosophic questions of political and economic nature. Few young Episcopalians see connections between Faith and Reason, therefore they are lost in a gray sea of confusion when the ideals of Marx and Mao

are considered, for example. Few see theological aspects to current politics.

Other pressures upon young collegiate minds include the anti-intellectual onslaughts of mindless, sometimes heartless, Christian Fundamentalism. The response of our own students is woefully uninformed. Our students are vulnerable prey to spiritually shallow Fundamentalists who capitalize upon ignorance and the need for friends as tools of recruitment.

CONFRONTATIONS

Another pressure on young collegians is the tendency toward insulation which Christian Education fosters. It is quite natural that parents and teachers want to protect the young from uglier facts of a hard world, but extreme protection is painfully unhelpful to young people when they suddenly discover a world of gray choices: no black or white truths.

Violence, love, sex, bigotry, prejudice, classism, cynicism, racism, sexism, misogyny and other moral confrontations lie in wait for unsuspecting and unprepared young people. Gone are the sweet pictures of Jesus in the field of lilies;

IN A REAL WORLD . . .

the beautiful stories of "nice" people in the Bible. We do not prepare young Christians to live in the real world in which Jesus Christ is Lord.

A lot of Church school time is spent on learning the church's seasonal colors. We teach the old, already discarded Roman color scheme because those are the colors on the Church kalendar on the wall. The question I have is not with how many colors there are, but WHY the church color scheme is considered vital Christian Education when we never even mention falling in love, marriage, infidelity, divorce, friendship, sex and forgiveness at something more than levels of unimportance.

CONNECTIONS

Christian educators say, we don't have enough time on Sunday to teach life's big things—just enough to open up "values." I agree. There will never be time in the church school space, or materials, or teachers, or experiences, to communicate the truth of God loving and leading us into Faith.

There IS enough time to love and lead youngsters into knowing a loving God. Christian Education is

not a 40-minute-a-week-every-third-week (or whenever we can get to church) job: it is a constant, important measure of every youngster's life.

ALL education for young Christians is Christian Education: at school, home, work, play—even in the streets and locker rooms. The quality of that education is what concerns us. We have failed to make a connection between what we teach in church and what children learn all week.

We have fallen to the temptation of talking about "how" and we have not helped ask the question "why." "Why" is a theological question: it is a natural one for four-year olds and for fourteen-year olds and forty-year olds. We spend much time talking about the "hows" of creation and of Jesus' birth, and of his Resurrection, and of the Church's political and liturgical life, but we fail to ask "Why are we doing this?"

The WHY is our main purpose. Why are we here? Why am I a Christian? Why did God give us these particular gifts? Why am I afraid? Why am I different? Why am I loved? Why do I feel the way I

do? These are theological questions we have not addressed, nor answered.

Make no mistake. If the Church does not help its young people to ask the "Whys," you may be sure the world will. Young people will reach out for simple answers to complex questions; they will reach out for ways to escape the questions with intellectual dishonesty, cheating, alcohol, drugs or sexual gratification; they will reach out for gurus with smooth answers and tempting gimmicks of intimacy. They will reach out in loneliness for whatever will mitigate their fear, ignorance, and loneliness itself. The Church fails far too many of its own young people, far too often.

The function of Christian Education is to lead people to Jesus Christ alive and active in God's world through us. Every experience of life—as a child, a teenager, a young or old adult—is part of our education as Christians. "How and Why" we see that experience is the Christian theology we profess.

I'm not so afraid that we'll lose our young people to the snares of Fundamentalist cults as I am that we'll lose our young people. Period.—Adapted from an article in *The Church Militant*, Diocese of Indianapolis, by the Rev'd James K. Taylor, Chaplain, *University of Indiana, Bloomington*.



THE

TAD's Autumn, 1980 issue announced plans to create the Howard Lane Foland Memorial Library to honor the founder and, for twenty-seven years, director of the Episcopal Book Club and its progeny, *The Anglican Digest*, the Society for Promoting and Encouraging the Arts and Knowledge of the Church and Operation Pass Along.

Much has been done since that announcement; much remains to be done.

The original idea was for a separate building, perhaps one built on the foundation of the old hog house hard by the privy and across from the calf barn. Ground-up construction costs being what they are today (even in the Ozarks), however, were a little daunting and the Hillspeak folk started looking for alternative ideas—and locations. Hillspeak's Big Red Barn, built in 1923 at a cost of \$3,200 and which, when Father Foland came south from Missouri, was still being used as a dairy barn (the Silver Cloud Ranch), had much unused space in it. Finally, it was agreed that the hay loft, almost completely unused except for dead storage, would

FOLAND LIBRARY

comfortably house the library and a reading room.

In 1982 the books which crowded a much-too-small first floor library were boxed up and that room became the editorial office for TAD and EBC. The books were stored: in the calf barn, in the former art room which occupied a very small front portion of the hay loft and in the sacristy.

In 1983, using only money contributed for the purpose, work began on renovating the hay loft. Work continued as long as the designated funds held out—and a little longer. Today the former hay loft is sealed, insulated and trimmed; two long closets—one for storage of coffins—have been built, and a fourth-level room, the *Writer's Loft*, has been set aside. Phase One, the basic phase, is complete.

Much has been done; much remains to be done.


Before the books can be brought out of their boxes and arranged on the shelves, shelves must be built—some 560 running feet of them. On the main floor of the library-to-be, 114 square yards of carpeting must be put down with yet another 45 yards for the *Writer's Loft*.

Light fixtures must be hung. (An antique ceiling fan, at one time in the Montgomery Ward catalog store in San Bernadino, California, already hangs in the *Writer's Loft*.)

Finally, heating and cooling systems and restrooms must be installed if the library is to be used year 'round.

Father Foland has promised that he will leave SPEAK much of his memorabilia to be displayed in the library, and the extraordinarily handsome Cornelia Pruett portrait of him (see IIITAD84) will occupy a prominent place on the main floor of the library. Before that can be done, however, physical work must be completed.



If your name and your state or province or country are not listed in the Book of Donors perhaps you would like to send a contribution now. Make it payable to SPEAK, mark it "for the Foland Library" and mail it to: SPEAK, Hillspeak, Eureka Springs, AR 72632-9705. Your contribution is tax-deductible and you will receive a prompt acknowledgment, as well as being enrolled as a donor. 



... in *Seabury Sounds*

A TRIP

MY FAMILY and I recently learned that no matter what we may have planned, the Lord has His own plans. We found this out on a trip to Maryland.

Of course we were in a hurry, as it seems all families are these days; and everything was running late. Getting off work late, we packed the car and got on the road. We decided to take the scenic route through the mountains. We didn't know this would be the foggiest two days in years.

Except for the fog the trip was going well until—it seems there is always an *until*—the car stopped as we headed up the side of a mountain. This would usually be the time I would begin cussin' and kickin' the car. Instead I took a deep breath and began to pray. I opened the hood and tried everything I could think of to start the car—to no avail. After a half hour of tinkering I still could not start it. "Lord, what do I do now?" I said.

Meanwhile, my wife Sheryl had her arms full trying to convince the kids we weren't going to die stranded on a mountainside. I remembered a truckstop two miles back and knew I needed to get there. Should I leave Sheryl and the kids in the car? We decided to try something that was stupid and dangerous, but "what the heck!" Sheryl and I put our heads out the windows and began to ease the car backwards down the mountainside—in a one-way lane. We were "praying up a storm" as we coasted down the shoulder of the road while trucks passed us. We made it to the bottom of the hill. I tried to start the car again, but no luck.

With another mile and a half to go, the Lord *really* took over the situation. For some reason I put the car in neutral again, and we began to coast—slowly at first—then picking up speed to ten or fifteen miles per hour. The strange part is: we were coasting *UP HILL* and accelerating! Impossible, right? Not in the Lord. At that time Sheryl told the kids, "If we could see with the Lord's eyes, we would see ten big angels pushing us up the hill." The kids thought this was great!

WITH THE LORD

We coasted on an on-ramp which we used as an off-ramp. We stopped one block from a gas station. We were safe and sound. I walked to the station and told our story to an amazed attendant. Maybe he thought I was crazy. I knew the Lord wanted us to share our story as a witness.

Working on the car a while longer, I still couldn't get it started. I figured we needed more prayer. At 10 P.M. I called the Riveras, long-distance, collect. I told Juan all that had happened, asking him to pass us down the prayer line. After a cup of coffee I went back to the car. It started. *Praise The Lord!* We didn't know all the reasons, but we had already told our story to a gas station attendant, a waitress, the Riveras and my mother-in-law.

We packed everyone back into the car and took off. A half hour later the Lord showed us why He had stopped our trip. The fog was so thick I could barely see ten feet in front. People were pulled over, but stubborn me kept on driving at 10 mph.

The car began to act up again. We drove to another gas station

where I was able again to share our story. Now I became convinced we weren't supposed to go farther; so we drove to a hotel. We arrived at our room, collapsed and forgot our troubles. It so happened that we had an unplanned *extra* fifty dollars that took care of our bills. I'm glad God provided it. Now I know why.

After breakfast next morning, we drove on to Maryland. We were never *really* sure what the Lord was telling us, other than to (1) take our time, (2) relax, and most of all (3) trust in Him.

The funniest part of the trip was the kids. For a week everywhere we went they would say, "Hey, lady! Ten angels pushed our car up a hill." Did *that* start some conversations!

I still hadn't learned my lessons about trusting the Lord. I was dreading the repair bill. I knew it would cost a fortune finding and repairing the problem. That's when the Lord showed me His sense of humor. When I found the problem in the electronic fuel injection system and repaired it, it cost me a whopping thirty-three cents.

—Gary Hagberg

ACCORDING TO —

- The Rev'd John G.B. Andrew, Rector of St Thomas' Church, New York City, addressing the 168th annual meeting of the American Bible Society: My dream is that there will be an *awakening* in the seminaries of men and women who catch the flame of love and the knowledge of God's Word from people alight and alive with it.

- Lloyd C. Minter, retiring treasurer of the Anglican Society in North America, in his final report: I am a cradle Episcopalian, as are all my father's people back to 1640. I have no intention of leaving the Church, although I am as unhappy about certain things in the Church as others. I agree [with Gamaliel] if these things be from God they will endure, and if not, they will perish in time.

- Rt Rev'd Cecil Richard Rutt, Bishop of Leicester, England: To allow the Roman Catholic Church to be the only church that clearly and openly stands out in this country for the sanctity of the life of the unborn child is a shame.

- Fr Frank Stephen Walinski, Rector of Omaha's St Martin of Tours: For those who read the newspaper account of the Anglican bishop who was reluctant to affirm the Catholic Faith of Virgin Birth,

Miracles and Resurrection: *Fear not*. The good bishop will, no doubt, one day enjoy a time with a certain other priest of the Church who wrote: "Crisis for Christianity: A Study in Reconciling the Faith to Modern Thought." Together they will reflect on these things in a department of the Church Expectant called The Backward Believer's Department.

- The Most Rev'd Robert A.K. Runcie at St Patrick's Anglican Cathedral, Dublin: The real enemy is the worship of appetite which provides everything for man to live with and little to live for. Some consumer religion, so different from the religion of Christ the Giver, is engulfing every country, driving out wonder and awe.

- Paul Valliere, Dean at Butler University, Indianapolis, writing in *Holy War and Pentecostal Peace* for Seabury Press: The Road to Salem in the late twentieth century does not lead forward, as the Left would have us believe, or backward, as the Right proposes, it leads upward. The Road to Salem, the future home of peace, is the way of transcendence and transfiguration in the Holy Spirit of Pentecost.

GOD'S DAYS

THERE ARE TWO DAYS in the week upon which and about which I never worry; two carefree days kept sacredly free from fear and apprehension. One of these days is *Yesterday*, with its cares and frets and pains and aches. All its faults, its mistakes and its blunders have passed forever beyond my recall. It was mine; it is God's.

The other day that I do not worry about is *Tomorrow*. *Tomorrow*, with all its possible adversities, its burdens, its perils, its large promise and performance, its potential failures and mistakes, is far beyond my mastery as is its dead sister, *Yesterday*. *Tomorrow* is God's day; it will be mine.

There is left then, for myself, but one day in the week: TODAY. Any person can fight the battles of Today. Any woman can carry the burdens of just one day; any man can resist the temptation of Today. It is only when we willfully add the burdens of these two awful eternities—*Yesterday* and *Tomorrow*—such burdens as only Almighty God can sustain—that we break down.

It isn't the experience of Today that drives people mad. It is the remorse of what happened *Yesterday* and the fear of what *Tomorrow* might bring. These are God's Days; leave them to Him.

—St Paul's *Chronicles*, Claremore, Diocese of Oklahoma.

IN response to many, many inquiries over the years, *The Anglican Digest* will begin to accept a limited number of display advertisements with its first issue of 1985.

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BURIALS

✠ **Van Santvoord Bowen**, 63, Episcopal Church Foundation vice president since 1966, who was Ohio-born and member of Phi Beta Kappa at Princeton, becoming public service oriented, he was employed by organizations like Children's Aid Society, Community Service, Care, Inc., and a liberal arts college foundation prior to becoming program officer in charge of graduate fellowships and revolving loan fund at ECF, who authored *A Vestry Member's Guide*, from Church of The Epiphany, City and Diocese of New York.

✠ **George Gallup**, 82, creator of The Gallup Poll in 1935, a pioneer in public opinion analysis, who was born and educated in Iowa, acquiring psychology and journalism degrees, with a doctorate in the latter from Iowa State, who began research in opinion polling and election forecasting in the early '30's, gaining major attention in 1936 correctly predicting Franklin Roosevelt as the presidential winner, who authored several books, including *The Pulse of Democracy* and *The Miracle Ahead* and founded The Quill and Scroll, an international honor society for high school students, who claimed the

judgment of the American people is extraordinarily sound, and the public is almost always ahead of its leaders, from Trinity Church, Princeton, Diocese of New Jersey.

✠ **Henry Irving Louttit**, 81, retired Diocesan Bishop of Florida, 1951-1969, which is now 3 dioceses: Central, Southeast and Southwest Florida, who was born at Buffalo, New York on the first day of 1903, educated at Hobart College, Virginia Seminary and Sewanee, holding doctorates from all 3 schools, spending the majority of his ministry in Florida and as armed forces chaplain, chairman of the General Commission on Chaplains, trustee of the Caribbean seminary, author of *Fear Not* and *Commanded to Preach*, about whom the Rt Rev Paul Reeves, Bishop of Georgia, said, "I served under and with Bishop Louttit for nearly 20 years. He was consistently the greatest preacher: His worst sermons were good, his average superb. Great were his abilities as administrator and organizer; greater was his pastoral skill with those who called on him," from St Luke's Cathedral, Orlando, Diocese of Central Florida.

✠ **James Mason**, 75, actor, who was born into an aristocratic family in Yorkshire, England, educated at Malborough College and Cambridge where he earned a master's degree and trained as an architect, but sometimes longed to be an at-

torney, "it being much akin to acting;" a 3-time Oscar nominee who first achieved fame in "Odd Man Out" in 1946, going on to appear in such other notable films as "A Star Is Born," "Lord Jim," "Heaven Can Wait" and "The Verdict," from the English Church in Vevey near Corseaux in Switzerland, where he moved in 1962 for "peace and solitude".

✠ Albert Theodore Mollegen, 78, priest, retired since 1975 and 39-year member of the faculty at Virginia Theological Seminary, who was born in McComb, Mississippi, educated at Mississippi State, and held doctoral and theological degrees from Sewanee and General Theological, a master's degree from Sewanee and a B.D. from Virginia, who was a leading proponent of theological education for lay persons and founder of a lay school of theology in Washington, D.C., and author of numerous books, such as *Christianity and St Paul*, *Christ and Everyman*, who also served on the author's committee for the first Church Teaching Series, from the chapel at Virginia Seminary, Alexandria.

✠ Stephen Neill, 83, missionary, teacher, Church historian, ecumenical theologian, author and Bishop, who since 1979 had been Assistant Bishop in the Diocese of Oxford, was elected a Fellow of Trinity, Cambridge at 24, forsook

an academic career for missionary work in India, but did hold honorary doctorates from a host of universities from Glasgow to Uppsala to Tokyo, well-known for his prolific authorship, including *Anglicanism* and *A History of Christian Missions*, and the Bampton Lectures on *The Interpretation of the New Testament*, edited for the World Council of Churches and was General Editor of World Christian Books from 1952 to 1962, known as a liberal evangelical in his personal faith and considered the world his parish, from his home at Wycliffe Hall, Oxford, England.

✠ Chandler W. Sterling, 73, retired 6th Bishop of Montana and well-read author, an early leader in Church renewal, Illinois-born and Northwestern and Seabury-Western educated, was rector in six dioceses, past president of the American Church Union, and author of, among others, *The Arrogance of Piety*, *Beyond the Land of Whoa* and *The Eighth Square*, from Zion Episcopal Church, Oconomowoc, Diocese of Milwaukee.



LOVE

Our Lord does not care so much for the importance of our works as for the love with which they are done.—*Teresa of Avila*

WE RECOMMEND



§ To those beginning to think about Christmas cards that they send now to The Scriptorium, All Saints Convent, POB 3127, Catonsville, MD, 21228, for the Sisters' new catalog of greeting and prayer cards, calendars, book marks and the like; and while about it, slip in a dollar or two to defray the cost of sending the catalog.

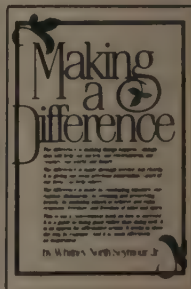
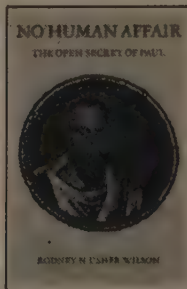
§ To everyone concerned over gross and destructive abortion practices, and who desire to know how they can properly confront the problem, hasten to contact the National Organization of Episcopalians for Life (N.O.E.L.) at 10520 Main Street, Fairfax, VA 22030.

§ That Church music lovers with a bent for tasteful, encouraging music of a contemporary style that lifts your heart, write Susan

Daniels, *Joy Ministries*, POB 475155, Garland, TX, 75047, for a record and tape list. This group donates its entire proceeds to further the ministry of MORE (see IV TAD 84).

§ To those responsible for Church Education studies: Sunday, Day School or adult, who are looking for a curriculum that teaches *all* the elements of the faith, is inexpensive, easy to use and administer and is enjoyable besides, contact a Church service we've previously recommended: The Teals, Authors and Publishers, Inc., POB 348, Granby, CO, 80446.

§ That anyone desiring to refresh their soul with sensitive sermon-stories for children (and adults who are wise enough to remain child-like) winsomely told in a fashion similar to "Winnie-The-Pooh,"



send \$2.00 for *VOUS BEAR STORIES* to the Rev'd M.J. Hammond, St Thomas Church, 2201 Dexter St, Denver, CO., 80207. We suggest you include some extra for postage.

§ TAD readers realize we are *not* book reviewers in *We Recommend*. However, we receive many books from publishers and delight in sharing better ones with you in hope you will elect to obtain one or more to your benefit. In this issue we recommend: *Send This Message to My Church*, by the Rev'd Terence Kelshaw, a professor at Trinity Episcopal School for Ministry, Ambridge, Pa. (Thomas Nelson, \$5.95), based on Christ's word to the churches of Revelation, it has provocative insights into problems shared by ancient and modern Christians, with proven apostolic solutions that bring new vitality to today's Church.

§ That all who wish an improved prayer life, read *The Following Plough*, by J. Neville Ward, a minister serving an ecumenical church in Canterbury, (Cowley, \$6.00) which considers aspects of prayer often overlooked in explorations of the spiritual life.



§ To traditionalists who desire to learn about solving antagonisms in today's world, obtain *No Human Affair, The Open Secret of Paul*, by Rodney Usher-Wilson, a retired Anglican priest who recently died in the U.S. (Princeton, \$6.95) to learn from St Paul, the master strategist, how you can remotivate people.

§ To those wanting stimulating guidelines on how to broaden themselves in the service of others, purchase a copy of *Making a Difference*, by Whitney N. Seymour (Wm. Morrow, \$11.95), about which the Rt Rev C. FitzSimons Allison, Bishop of South Carolina says, "A delightful and inspiring challenge to the service of all that is decent, just, humane and good."

PREPARE YE THE WAY

A preacher who was in the habit of writing his sermons out carefully found himself at church one Sunday morning without his manuscript. "As I have forgotten my notes," he began his sermon, "I will have to rely on the Lord for guidance. Tonight I shall come better prepared."

—TADDLED FROM Good Shepherd, Forrest City, Arkansas



QUARTER WATCH

¶ The Episcopal Church continues to attract membership from other churches. So says a poll conducted by the *Chicago Tribune*. Six out of ten adult Episcopalians surveyed were once members of another denomination. They said the richness of the Anglican liturgy was responsible for their change.

¶ The Order of the Holy Cross, the first permanent monastic community for men founded in the U.S., began the celebration of its 100th anniversary with a solemn Eucharist, votive of the Holy Cross, in New York City's Cathedral of St John the Divine on the first Saturday this past June. The congregation of nearly one thousand consisted of representatives of 13 Anglican religious orders and 15 bishops.

¶ By now most TAD readers know of the damaging fire last July at York Minster, of which the official

title is Metropolitan and Cathedral Church of St Peter. Nearly half of all medieval stained glass in England is contained at York Minster. Damage in the lightning-caused blaze is estimated at \$1.3 million, most of which was covered by the Church of England's insurance company. However, a fund has been set up to receive contributions for the balance. Those who wish to join this effort may send checks to York Minster Fund, 4 College St, York, YO1 2JJ, England.



¶ Can you identify this cross? It is the one worn by the Daughters of the King, a lay order of the Episcopal Church, whose vows are those of prayer and service.

THE HUMBLE PERSON

The person who is perpetually professing humility and proclaiming his own worthlessness is, in fact, neither convincing nor convinced. His ground motive is, of course, to solicit those comforting reassurances that he's quite OK! This is inverted or distinctive pride which the humble person doesn't need because he has come to terms with himself and knows that God can work and has worked through him.

—*Quarterly Journal of The South Africa Church Union*

Ninety-nine years old and 8,000 strong, members of the order vow to pray daily for the spread of Christ's Kingdom, for blessings on the work of the order and for the spiritual growth of the parish. They vow to participate regularly in the worship, study, and work of the Church, to undertake a personal program of evangelism, and to assist the rector in whatever way possible for the spiritual growth of the parish.

¶ The School of Theology, which has been housed in St Luke's Hall, University of the South, for more than 100 years has moved this past summer to the former location of The Sewanee Academy. This is the first announced move to expand the outreach and seminary program of the university.

¶ The *Evangelical and Catholic Mission* will publish a booklet on the history of canon law and the status of ancient canons in the Episcopal Church, together with examples of the application of canon law in specific cases, such as abortion, confirmation and the or-

dination of homosexuals. The author is the Rt Rev William C. Wantland, Bishop of Eau Claire and chairman of ECM.



— YORK Diocesan Leaflet

¶ Anyone knowing of a planned or organized trip to Greece in the offing might wish to contact TAD reader A.M. Roggenkamp, Room 933, 32 Avenue of the Americas, New York, NY, 10013.

¶ *Miter Box* and *Will and Deed*, two regular features in *The Anglican Digest*, will resume ap-

GREAT EVENTS

"The great events of this world are not battles and elections and earthquakes and thunderbolts. The great events are babies, for each child comes with the message that God is not yet discouraged with man, but is still expecting goodwill to become incarnate in each human life."

*Edward McDonald in the Parish Bulletin,
St Martin of Tours, Omaha, Diocese of Nebraska.*

pearance in the Advent Issue, next, in their present or, hopefully, improved form.

¶ Will the person who graciously sent us a handcrafted greeting card from the See of Brisbane in the Province of Queensland, Australia, kindly step forward to receive his or her deserved accolade?

¶ Christ Church, Jerusalem, is the oldest Anglican church in the Middle East. Last spring its new vicar was inducted, the Rev'd Alfred A. Sawyer, a Georgia native, sent forth by CMJ, the Church's Ministry among the Jews, to become the first Episcopal priest to hold that office since the church was founded in 1845.

¶ Any parish that has not yet received the most attractive and helpful 1984-85 Stewardship Resource Catalog, featuring the SWEEP theme, should take steps to obtain one by writing The Stewardship Department, 815 Second Ave, New York, NY 10017.

¶ Bible Games, Inc., POB 1049, Stockbridge, MA 01262, has developed and is marketing what appears to be a perfect game for a

family that is knowledgeable about the Bible, or would like to be, or for a youth group or church School class. Called *Bible Challenge*, it contains over 2,000 questions and answers on the Old and New Testament, Life of Christ, Quotations, Places. It sounds like a great Christmas gift idea.

¶ TAD joins with the Diocese of Mississippi in celebrating the 125th Anniversary of St Alban's Church, Vicksburg. Consecrated in 1859, the church's history encompasses not only the Civil War and the famed battle of Vicksburg, but its post-war use as a butcher shop, dance saloon and stable before its complete destruction. Rebuilding started in 1867 and today, after more than a century of loving use and service, it continues to provide leadership to the community and diocese.

¶ CORRECTION CORNER: TAD wishes to apologize publicly to Fr Ralph T. Milligan (Diocese of Newark) for confusing him with Fr Michael B. Milligan (Diocese of Atlanta) in the nursing home story in the Pentecost, 1984, issue.

IDENTITY

Committing yourself is a way of finding out who you are. A person finds identity by identifying. A person's identity is best thought of not as a separation from others but as the way in which one is united with them. — The Rt Rev'd Robert Terwilliger, Suffragan Bishop, Diocese of Dallas as appeared in a newsletter of St John The Evangelist, Wisconsin Rapids, Diocese of Fond Du Lac.



The Anglican News, Diocese of Bathurst, Australia.

Saints alive! There are *two more* priests of the Milligan clan, one in Indiana and t'other in Western Louisiana. TAD's blessings on them in their ministries.

Both the Rt Rev'd John F. Ashby, Bishop of Western Kansas, and the Rev'd Warren F. Tanghe, rector-elect of the Church of The Advent, Louisville, wrote to remind TAD that Pembroke College, Cambridge (founded 1347) was not the

same as Pembroke College, Oxford (founded 1624), known as "that other place". TAD had inadvertently switched the two in its *Will and Deed Department* in Pentecost, A.D. 1984 issue. Gosh! At this rate, we'll never be asked to apply for Mr Rhodes' scholarship.

¶ The good and gracious Lord willing, the next edition of *The Anglican Digest* will be in your hands in Advent, A.D. 1984.

BACK COVER: Currently the best known rendering of the Archangel Michael is the last major work of British sculptor, Sir Jacob Epstein. Located at the ceremonial entrance to Coventry Cathedral, St Michael's Church, Coventry, England, it is a great bronze group known simply as "St Michael and the Devil." (Used by the kind permission of Coventry Cathedral.)



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